

Speculum Politicæ.

OR

Englands Mirrour:

BEING

A Looking-Glasse for the
Body Politick of this

N A T I O N.



36575

5-24-32

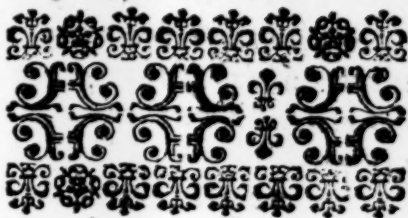
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Per Varios Casus, per tot Discrimina rerum
Tendimus in Cælum! Sedes ubi fata quietas
Ostendunt; illie fas regna resurgere nobis
Aspera tum positis mitescent sæcula bellis
Non galeæ, non enses erunt sine militum Usu
Mallia Securj celebrabunt ora Sanctj

Æn. lib. 1. Ovid. Met. lib. 1.

Toft like a Tennis ball by fates Decree
In various hazzards of Earth's miserie;
We do rebound to Heaven, and there increase:
The set being play'd an Undisturbed peace.
Where no Curst Barking Doggs of Envie's brest
Shall break those slumbers or annoy those rests.
Nor sword nor shield is there, or need vve feare
That Souldiers quartered vwill in Heaven appear.
Whilst the Reposed Saints do gaine instead
Of Earth's hard lodging a soft feather bed.



TO THE
Reader.

WEE are cast in.
to a war-like
world, wherein
the Pen it selfe cannot be
exempted from skirmish-
ings, even the most recluse
spirits (who (like the snail)
live within the shells of
their owne thoughts) are
disturb'd their repose, and
like fatall forelornes necessi-

To the Reader.

tated into those inconveni-
ences, which if they prove
not mortall are at least dan-
gerous.

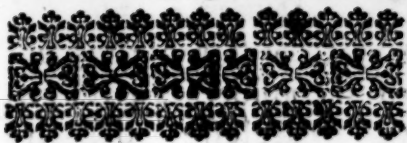
We are all Merchant-
Adventurers in that one
bottome of the Republick,
wherein if after our ship-
wrack we may not clame the
liberty for losers to speak,
'twill argue not onely the
unskillfullness but churlish
dispositions of our Pilots.

As to this present Trea-
tise, reade and censure ;
through small Crannies we
discover day, and a word
sometimes may be usher to a
sentence of truth. If (in
this Lunatick Age) I have
spoken any thing of Reason,
encourage

To the Reader.

encourage the dialect (as Nurses do their Children when they first learn to prattle. But if this discourse seem irrationall (as being the issue of a frantick braine) Reader pardon the fault, and (with a reflect upon the times) Consider how difficult a task it is to be wise in Bedlam.

Speculum



Speculum Politicæ.



Is no wonder
whilst we
live in this
Planetary
world, if like the Moone
we enjoy our fulls and
decreases, instabillity be-
ing the cheifest ingredi-
ent in all sublunarie com-
pounds. Time's wheele
it is, who's various moti-
ons measures out the
Worlds Viassitudes, the
Dyall of mans life going
to

too fast or slow as the hand
of inconsiderate passions,
or carelesse despaire
pleases to set it. I have
ever lookt upon the
world, as the large Tennis-
Court of nature, where
by the Rackets of provi-
dence are all band-
ed into the hazzards of
misery, and wherein the
greatest winner can brag
of no other luck then a
favourable losse. Sure I
am by that incessant
throng of mutabilitie
that surround humane na-
ture, as there is no *pun-
tum quietis* to be obtai-
ned, so there is nothing of
any earthly enjoyment
but

but must disgust the Pal-
lates of wise mens ap-
prehensions, hopes and
feares, like the unnaturall
heates and colds of an A-
gue-fit distempering, e-
ven the best constituted
soules. Hence it is, that
complaints are more fre-
quent then redresses, like
condemned ones, we live
onely at the mercy of
our Executioners. With
Noah's Dove we are all
fluttering upon these Seas
of vanity, without any
approbation of rest.
Our ship of life which
loosens from the harbour
of the Cradle (at our
birth) being in a continu-
all

all storme and tempest,
till it run a ground upon
the grave. Looke upon
the Worlds matter, dust,
and then tell me if the
terra damnata, the Taber-
nacles of mens bodyes are
not crumbling to a disso-
lution. If Nations,
Kingdomes, Citties, have
not their gloryes poasting
to a fatall West. Behold
the world's Sphericall fi-
gure which is ever rowl-
ing to an usquiet, and
then say if any of these
Grandeieurs having For-
tune at their gates could
finde a naile to stay her
wheeles.

But since examples
move

move more then precepts,
what is we see, what was
we, neither enquire nor
care for, lets view *Eng-
land* who's widdow'd con-
dition is exposed to an un-
comfortable solitarinesse.
She which like Saint *Paul*
was exalted into the third
heaven of enjoyments, is
now tumbl'd downe into
a Hell, both of infamy
and confusion. Represent
to your selves the first
confused *Chaos*, when na-
ture was teeming with
contrarieties, each strug-
ling for a release, and
then parralel our present
condition with that first
tumultuary disorder,
herein

herein will the difference unhappily appeare, that times pregnant wombe was excluding that imperfect, which like the Beare, she intended to lick into a compleater forme, those paines of disagreements and up-roares, being as so many necessary Marshalls to range nature in a more exact posture of compleatenesse; whilst ours like symptomaticall spots of malignant Fevers, appear onely to tell the patient his greater danger. Like fatal earth quakes, we have motions without order, and like unhappy sick ones

ones can onely tell our
Malady not a cure.

State-Physitians (or
rather Empericks) we
have too many, whose
prescriptions by untimely
application are so dange-
rous, that we may well
think the best Physick is to
take no Physick; especial-
ly, when instead of an
Antidote, infection is ad-
ministred. So that though
our letter of State hath
been claud by the unpaired
nailes of unruly Soul-
diers, we are so far from
a sence of ease that the
distemper thereby is but
invenom'd the more.

Religion the Crowne
and

and Diadem of our former gloryes is by a committee of examinations sequestred. Decency voted superstition. Religious reverence formalities. Necessary Rights and Ceremonies abolisht, as if the God of order were to be worshipt in confusion, or as if he which taught us to pray *Our Father*, did not likewise injoyne that *Petition of thy will be done on earth as 'tis in heaven.* Thus when the heart-strings of devotion crack, no wonder if a deadnesse of piety succeed, when the Sun is gone what marvell if a night

night approach, wherein the incubus of Schisme and faction is too too prevalent. Unhappy Kingdome, let the *John* a Leydens of these times new Christen the Munster, may the Knipperdolings of our State at last be found, those fatall Vipers which in the birth destroy their Parent, ingratitude being the Adopted Grand Child of Ignorance and Liberty.

In the Creation saith a learned Father, we read of two Luminaries, the Sun and Moon, nor is there lesse in the firmament of Government, *Re-*

gum

gum et sacerdotum. With this observation, that as the Moon receives light from the Suns liberality, so the Crowne communicates beames of Activity to the Micer. Whence, how easie a prognostick is it of a declining Church, when Magistracy, that principall Pillar in her Fabrick, is hewn downe by the Ax of Schisme. It being of late verryfied by unhappy experience, that Religion, and the Law are these turtle Doves, which once parted droope constantly in a solitary posture of discontents.

History tells us of a
certaine

certaine ship, which upon her return from Seas, had incounter'd so many stormes and misfortunes, that from often repaires in the Voyage, she had scarce left one foot of that timber which at first contributed to her building. If by this story we understand *England*, the Emblem is Genuine, only herein falls short the agreement, that the ark of our Common - Wealth hath as yet found no port, which with her ruinous repaires, exchanging former Oake of Kingly Government for the *Geneva* Firr of Tumultuary Anarchie

narchie, she is so far estranged by an alteration, that she knowes not her selfe. Unhappy State where selfe denyall is not an effect of humblenesse but deformity. Thus far we have searcht the wound, consulted the disease, the body politick labouring under a convulsion of errours, a falling sicknesse of zeale, an Apoplexie of Governments whilst her former Physicians, wel inform'd Counsellors, whose consciences were not byast with private interest, feare, and that upon principles of probability, that the disorder
temper

temper is not onely infectious but deadly, a plague having seis'd her vitalls, and debarr'd the visit of friends, must shut up her gates with that dismall superscription in the red letters of her owne blood, Lord have mercy upon us. If you enquire the cause of these disastrous Symptomes, we must consult the humors of Politicians, which though *Galen* makes but four, heers trebble that number, and which adds to the intensity of the venome, that its occult quality bespeakes admiration more then intelligence.

Give

Give me leave, though my prolixity may seeme too lavish to speake my thoughts, (and if I mistake not) to either informe others, or be convinc'd my selfe. The truth is, I could be well content to be mute in those relations, where like the Bankrupt Merchants, our account bookes are but troublesome. I could be here easily perswaded to give my selfe the same answer as *Simachus* did *Themistocles*, who desirous to instruct him in the art of memory, thus retorted, I had rather learn the art of forgetfulness,

my

my unhappy memory being too much addicted to the entertaining those occurrences which displease. I am too too sensible what a disrelishing bill of fair sorrow is, and that those greifs cannot but be most peircing, where the complainer is the sufferer. Yet as desirous of information, and that we may see by what conveyances these bitter streames have fill'd our Cysterns, we will examine some causes where the soare of these flowing disasters is justly suspected to be. And since there is no end attainable without the manuduction

nuduction of necessary mediums, let us see by what steps the Polititian traces his journey. What mists they are that this Conjuror casts before the eyes, even of sober spirits, to their delusion, and his owne advantage. The first method that the Machivilian uses in the subversion of Governments, is to seeme conscientiously holy, straining at a nat making matters of indifferency scruples of conscience, like a tender skin, where every flea bite is a blister. Thus the Polititian must be beholding to the wardrape of religion

gion for disguises court-
ing the Vizzard of con-
scientiousnesse, though he
hate the face, this humane
Devill being never more
likely to thrive then when
he weares Gods Livery, his
cloke of Sanctity being
ever linde with selfe inte-
rest and innovation.
These haire of Machivil
like a Pothecaryes Pots,
having either a glorious
golden superscription ,
with an inward empti-
nesse, or else like guilded
Pills they conceale that
birternesses which might
naughtiate the taker. The
Scripture tells us of
Wolves

Wolves in Sheeps clothing, and that the devill can transforme himselfe into an Angell of light. Statists in their designs immitating picture drawers, who choose such a light to hang their peices in, as may render the limning though course, in it selfe beaurious to the beholders. 'Twas not the worst advice that *Lewis* the eleventh King of *France* gave his Son, counselling him to learne no more Lattin then this, *qui nescit dissimulare nescit vivere*, or that of *Machiavils*, who admonishes to use such multiplying glassees

glasse of religious pre-
tences that it shall be
hard, even for judicious
standers by to judge the
true peice from the coun-
terfeit.

Hence is it that his
look is mortified as if he
had been both begot and
bred in Leut. He speakes
little, but sights out his
meanings, making his eyes
such Fountaines that his
very tone is a kind of cry-
ing. He prays and weeps,
and weepes and prays,
professes 'tis the publike
he respects, and for him-
selfe could be content to
be an Anathema, so the
Lords interest, Gods
B cause

cause, the Saints liberty might appeare triumphantly in the opposition of that man of sin. In his conversation he is seemingly religious, in his prayers devoutly long, in his discourse heavenly and full of consolation, perioding his answer with a yea or nay, for what commeth of more is sin. If the good man whisper his devotions in his closet, this will cry it aloud in publick assemblies. If the truly pious man greive for his sins, this will blubber till his sweld eyes make the standers by admire his zeale.

If

If the religious soule be secretly fervent in duties, this will openly sweate in performances. In conclusion, his piety hath so much of gesture to inforce beleife, that like a fired Beakon he raises to himselfe a kingdome of Profelites. *Antishenes* seeing *Diogenes* shew his ratter'd cloke to the people, and without either hose or shooes in a bitter Winter tracing the streets, as hoping by that disguise to move either pittie or admiration, wisht the gazing multitude to take no notice of those actions which were the

products not of poverty
but vaine gloriousnesse.
Through those holes, O
Socrates quoth he, I be-
hold thy pride and osten-
tation. Ending thus, *pal-
tium quidem Phylosophum
non video.*

This Foundation laid,
the superstructure is rear-
ed by degrees, when his
second endeavour is to
fuel the people with a
dislike of the present
Magistracy, that when oc-
casion shall be offer'd, a
little blowing may serve
to augment those flames
that were so carefully
kindled. Thus these in-
cendiaries like fatall tin-
der,

der boxes have their secret sparkes of rebellion : Politicians being the Devils hacknies whereon inconsiderate people gallop to a destructive change : If the present magistrate be devoute, he termes it superstitious, if charitable vaine glorious ; If liberal he calls it prodigallity, if strickt for the observance of Lawes, he nick-names it a breach of Christian liberty, with that Cynick he is antipode to all besides himselfe, who was ever going to Church when others came home, his Motto being *exeunti intro intranti*

ex eo. Or put case there be some failings in the administration of that Government he hunts, as what humane constitution is there exempted from faults, you shall then hear him open with a more eager persuite, perswading his followers that those miscarriages were acts of willfulnesse, which by the strictest Jury of censures, can be guilty of no other constructions then infirmities, like a skillfull Alchimist he conceales the gold, and presents to view onely the drosse of his Antagonists actions, hoping that his followers
are

are of the the liniage of that Lunatick, whose lyes being made of magnifying glasses, mistook a flea for an Eliphant. View the ambitious Politician, and you will find him a more in the body politic, ever unquietly heaving, whilst what he is, is but a degree, to what he would be. Such imperious spirits speaking, as *teridates in tacitus, sua retinere privata, domus de alienis certare regia laus est.*

Then thirdly, what follows, but that the people having harbourd a good opinion of his honesty, and little suspecting the

Fox in the Lambs livery, imagines certainly, that so wise a Sentinet, as he is taken to be, would not fire, unlesse an Army of iniquities were assaulting. Thus his Reports serves to Alarum the new Train-Bands of his own faction, who owne no other Commander or Discipline then what he pleases to allow. Observe but the common people, and you may term them a Team of Asses, where if the fore one draw well, the rest follow in a complying submittance. With what fury, *Jehu* like doe, they drive on their designs ?
What

What a foame doe they
put their consciences in to
be at their journeyes end?
Whilst their Politicall
Waggoner finding the
beasts of the multitude,
either through weaknesse
or stubbornnesse, unfit for
service like a post-master,
he hath severall stages,
where he stops not to re-
fresh his old hacknies, but
chuses new, spurring on a-
gaine in a fresh career, till
stumbling in his designes,
he breakes his neck: like
a wise host, he knowes
how to give entertainment
to all commers, looking
not at what he ought to
doe, but what he may.

B 5 Resolving

Resolving with *Herostatus*, who burnt the Temple of *Diana* at *Ephesus*, that he will be famous though by infamy. Nor cares he what the standers by say, so they that play the Game be agreed, little regarding how others censure the Action, so his followers be either ignorant or deafe. His security consisting in this hope, that few in *Bedlam* think one another mad. And having now got on this Armour of prooffe, where will he not venture to charge, being defended by the good opinion of his Profelites, he judges himselfe

selfe shot free. In all his speeches he is ever carefull to assert such a Doctrine, as may seemingly point at the peoples bettering. Judging his endeavours unripe fruit, unlesse it growes to such a maturity that his Disciples may hold his interest their owne, and to be really perswaded that their freedome and his Government are both of a date. And now if you object to these new Exchange men of Discipline, the meanesse or illiteratenesse of their rising Land-Lord, they presently stop your mouth with that text of

Scripture

Scripture, not many wise;
not many mighty. If you
retort to them such or
such an action, wherein
besides folly, his wicked-
nesse was apparent, they
hush themselves to a quiet
in their own thoughts,
that his meanings were
good. Or if some noto-
rious vices brand him o-
penly to the eyes of all
men, they are so far from
correcting him, that they
reeme it a frailty of the
flesh, and that which the
best Saints are subject to.

Thus like the Devills
ferviteurs, their messes
have golden covers like
rotten Sepulchers, they
have

have glorious outsides ;
what they want in honesty
they supply in preferences.
Though no judicious person
can esteeme of good meanings
without suitable actions
to be any other then the
tuning that instrument
whose strings fly before
play'd on. Nor is it certainly
lesse then questionable,
whether a good action
indiscreetly mannag'd,
or an ill Committed
proves more dangerous
in the issue.

The Satyr that at first
fight would have kist the
fire (had not *Promethius*
hinderd him) was a type
of the common peoples
fancies

fancies as to Governments, whose burn'd lips by a too late repentance shew both their present pain and former indiscretion.

Well, the Politician having thus won the batlements, his next work is to assault the Tower, having got his foot into the stirup, his next step is into the Saddle, nothing is now wanting but the contrivance of such a form of Government as may both secure himselfe, and please his Disciples.

But least multiplicity of precepts might but begget confus'd obedience he proportions his Laws answerable

swerable to the shallow capacities of his Auditors which in one general grant he thinks will be most acceptable, and therefore allowes a tolleration to the well affected (as he terms them) supposing that most judge it as unreasonable for himselfe to enjoy that liberty which so strictly he denyes to others ; and now whether may not the wilde braines of licentious people ramble ? what varieties may they not affect ? Church and State is become a labyrinth, wherein every Pretender like a misguiding fire leades the Travel-
ler

ler to a losse. The King's
dome like a Fiddle is ei-
ther ill strung or worse
plaid on. Nothing but
discordant divisions foun-
ded. Miseries and the
wills of our Governours
are the pegs that screw us
up whilst our disasters are
imbitered as wanting both
in sence or expectation,
what might sweeten our
conditions. Yet as Crip-
ples must walk with crut-
ches, and weake buildings
be supported from falling,
so this feeble begun go-
verment like a sucking In-
fant must be nursed and
carefully attended til man-
like, it may be in a capa-
city

city of providing for it
felfe; and therefore his
firft care is to raife fuch
wanting Perfons to prefer-
ments as may if not for
love to him their Gover-
nour, yet for the preserva-
tion of their own Interests
fpend their blood in op-
pofing any that make re-
fiftance; by this stratagem
the Machivilian makes
himfelfe many friends, and
loofes few fo firmly, here-
by weeding them to his
own inclinations, that 'tis
dangerous for any to for-
bid the banes. Yet as
Vallyes muft be exalted,
fo Mountaines are too le-
vild, good or great Men are
dangerous

dangerous entities in these predicaments, who like metled Horses (if not well lookt to) may chance to cast those young Riders who are scarce setl'd in the Saddle. Hence it is that Acts of sequestrations and punishing delinquences like the Popes bulls are excommunicating any that have, though but the least appearance of noblenesse and worth, whilst their own mushroom'd gentelity started up in a night of rebellion are the simple nothings they adore: The ministry they decree as pretending them to be either needles or dangerous needles,

needles, as having supply
of gifts themselves, and
injoying an outgoings of
revelation more, Dange-
rous for feare, like *Esops*
parrot they speake the
truth, which though it may
seeme lawfull, is not ever
expedient. Thus they si-
lence the orthodox Clergy
and allow none to teach
but such as either speake
lyes or nonsense, they
decry learning as fore eies
hate the Sun not for it
felfe, but as troublesome
to their own distempera-
ture; now no marvell the
optick nerves of religious
reason being obstructed it,
like blind men we all tum-
ble

ble into a ditch of errours,
I having ever judg'd zeale
(without an answerable
knowledge) to be a blind
Horse full of mettle:
when the Pastours, those
nursing Fathers perish, no
wonder if the Sheepe
wanting succour and pro-
vision dye, either by fa-
mine or the Wolfe, these
Steers-men being dround,
the ship of our primitive
religion must run aground
upon new *England*, and be
inforced to Land her pas-
sengers in such a climate
where sure purgatory is,
if not hell it selfe. And
what now remaines but
that the Politician like
the

the Sun having posted to his height, declines his beames like to forward fruites, he is soone both ripe and rotten, it being certainly true that those who are *euta spheran activitatē*, either as to judgement or calling move both irregularly and unsafely : Well, the wheele of Government is turning round, when our jolly stat-ist that like a *Comedian* enter'd the Stage, concludes his last Act with a *Tragicall Catastrophe*, that as his actions were inglorious, so his end may be infamous. Thus the weake eyes of the people

ples misguided fancies,
having got something
more of strength to view
his decipts, and either
from necessity or a desire
of change, resolving his
remove like *Esops* Crow,
he is stript from all his
borrow'd plumes, left
naked to the lashes of
censure without one rag
of honesty either for or-
nament or shelter. If he
scape with life tis a mer-
cifull justice, which as it
hath but few presidents, so
it deserves as little encour-
agement, a Halter or a
Hatchet (as his deserts
challenge) chopping him
and his Government shorter
by the head, This

This Puppet having play'd his part and gone, another is set up, which moves as the discretion of the multitude shall appoint, and thus every one by turne hopes to be a King, not as it deserves, or indowments were any motive for an election of their Governours, but every man striving as in a crowd not who is best, but who neereſt the doore of preferment, firſt gains admittance. Thus a falſe Government like a by path leads the inexperienc'd multitude into an error, where every ſtep is but a further ſteyning, making
the

the returne if ever, both more difficult and laborious.

To the Politician, I shall onely say this, prefer conscience before Policy, be wise as Serpent, but innocent as Doves, we must be honest, we need bee no fooles. 'Tis the Heathens morallity Lecture to do as we would be done to, neither to wrong others good names by flanders, their goods by fraud, or their Persons by assaults, to our Superiours to be conscientiously obedient, to our Inferiours courteous, to our Equalls affable, being all proficients

ents in the Schoole of
that great Master Christ,
who teaches us to keepe
the Unity of the spirit in
the bond of peace.

How often have I seen
the insulting statists tram-
ple upon those as foot-
stooles, who but now
were his Superiours both
in dignity and desert.
Pretended kindnesse^s are
now forgotten, vowes
broken, obligations flight-
ed, so apt is the nature of
man to be wilfully blinde,
where the taking notice
might obscure his inter-
est. To whom I shall say
no more then what *Esop*
in a fable relates, the bruite
C creature,

creatures instructing our
irrational Politician.
The stories this. The Fox
and Eagle conclude a
friendship, and to confirm
their new begun Amity
one tree must be both
their homes. The Eagle
chooses her habitation a-
loft, builds her Nest a-
mongst the boughes, the
Fox harbours at the root;
Till in continuance of
time each bring forth
their young. When the
Fox upon a time being
absent, imploy'd in fetch-
ing foode to her young
ones, the Eagle as forget-
full of the familiar love
mutually plighted, em-
braces

braces the present opportunity, carrying the young Foxes a prey to her Eagles. The Fox by this is return'd, who finding his young ones gone, and beholding the Eagles at banquet upon their flesh; Vents fearfull curses and imprecations, praying *Jove* to revenge such infringed love. It happen'd not many dayes after that, a sacrifice was offer'd, which the Eagle having notice of, flew thether, when snatching part of the Vichnine to which a coale was clung, she carryes it to her Nest as a charitable succour to her young ones.

But the wind of revenge
rising and bellowing, the
sparkes so increas'd the
flame as it fir'd the Nest;
which when her young
ones, felt and attempting
by flight to escape that
Martyrdome, but wanting
feathers, fell to the ground,
and so became a prey to
the Injur'd Fox. The mo-
rall is Genuine, the Crip-
ple to day may perchance
to morrow besfreind thee
with his Crutches, when
thy decaying Supporters
will be willingly behold-
ing to those helpes, which
but now were derided,
though at present thou
art *usque ad culmen honoris*,
like

like the Eagles upon the top branches, yet who knowes how suddenly an unfortunate destiny may either cut downe the tree of thy preferments, or shake the to a fall, and then how justly will thy former acted injuries be repay'd thee with interest upon interest. When the greatest rejoycing of their enemies will be in this that he hath both opportunity and power to lash thee with those Cordes thou twisted for others. Consider that many Actions are *magne*, which fall short of *bene*, and that the due punishment

ment of Malefactors is the debt of Authority, when thine owne presumption (which is hopes out of it's wits) like *Ab-solons* Mule, will leave thee in a time of need.

To the multitude, that beast with severall heads, where every head hath a severall tongue, and every tongue a distinct dialect, let me inculcate thus much. Beleeve not every Doctrine, but first try the spirits, all is not gold that glisters, many in this age weare Gods cloth, who know not their master. Looke therefore before yee leape, and ever think

think it more of prudence to mend old Governours, then to make new ones.

Remember the story of the Fowler and the Bird. Caution is never to be rejected in what dresse soever it appeare; The taile is this : A Fowler having taken a Bird in his snares, was intreated by the captive, that he would give her her liberty, and in requitall she would sing him three such lessons, as would prove of more advantage to him, then her owne small body; Upon these conditions he grants her a reprieve. The first les-

son was this, not too loose
a certainty for an uncer-
tainty ; even bad Lawes
and Governours are bet-
ter then none at all. The
second, not to give credit
to things beyond probabi-
lity. I had not thought it
is the fooles language
when his recall is to late,
and the fore-top of his
advantages either pluckt
of, or slipt by him un-
scene. The third and last,
not to greeve for that
which is past remedy. If
our frantick and licenti-
ous endeavours have been
parents to any ill begotten
bastards of Government;
we may thank our selves
for

for the unhappinesse, and
set downe with this re-
solve, that 'tis justice that
makes sufferings the at-
endants of our sins.
What help or pittie can
we expect from others,
when we passe upon our
selves both judgement
and execution. We have
no refuge, no shelter, no
excuse, like that wood,
which having helv'd the
hewers Hatchet, we may
as they did confesse that
our ruine came from our
owne indiscretions; like
to children we have hand-
led that knife, which if let
alone, had neither endan-
ger'd or cut our fingers.

To conclude, 'tis the fortune of those wether-cocks fancies, which most have, blowing to all the points of the compasse of Governments, but the right one to be dealt with, as was the Ass, who serving a Gardner that us'd him but too well, (neither fed nor fasting, being contentedly thankfull) complains to *Jove* of the cruelty of his Master, and importunately beseeches the God to appoint him another; *Jove* heares his prayers, and (that unthankfulnesse may be rewarded) places him to a Tile-maker, with whom not onely carrying

rying heavier burdens, but wanting those necessities, which before he enjoy'd; renews a second suit to *Jupiter*, and intreats for a Master more milde and mercifull then this whom at present he served; *Jupiter* smiling at the asses simplicity, bequeaths him to a Tanner, which when the Ass knew: Woe is me quoth he, who (whilst I am content with no Master) have at length happen'd upon such a one as will not onely torment me living, but when I am dead, will be even tanning my very hide. The like story is reported of the Nation

Nation of the Frogs, who at first desired *Jupiter* (as well knowing Monarchy, the best of Governments) to give them a King. He willing to satisfie their desires, commands a great Beame to be thrown down from heaven, with the weight whereof the waters are shaken, and with this unexpected noise the Frogs are struck into an awfull reverence and silence. They adore their King, admire him, and (as Subjects ought) not without respect so much as looke on him; but this duty is but short dated, for from dayly converse in his presence,

presence, casting away
feare with a resolv'd bold-
nesse, they come neerer
and neerer, till at last
their confidence is so in-
creased, that they leap up-
on him, and then downe a-
gaine. This fluggish
King (as they terme him)
is made a scorne and con-
tempt, and therefore they
sollicite *Jupiter* once a-
gaine, to send them such a
one as may be powerfull
in his Empire, and if not
for love, yet out of feare
be awfully obey'd. *Jupi-
ter*, that the service of in-
gratitude, might have the
wages of repentance, sends
the *Storke*, who walking
thorough

thorough his Fenny-Pal-
lace, devours the Froggs
where ever he sees them;
upon this the Froggs pre-
fer a petition for a release,
complaining as they doe
yet by their frequent
croakings of their Kings
cruelty, but they sing to
the deare, for *Jupiter* will
have it that they that
pray'd against a milde
King shall now suffer un-
der an unmercifull one.

But what are there no
dieties in Governments but
Chance and fortune? Is
the World made of *De-
mocritus* Volatile Atoms;
which in a wilde expausi-
on, know neither a certain
beginning

beginning nor ending?
Is the Chariot of the
earth guided by no hand
but that call'd luck? No
other director to tame
the Savage actions of the
beast man, but the plir-
action of his own braine?
Why then, 'twas no won-
der if *Heraclitus* the
Phylosopher, was so pa-
theticall in his teares.
Who seeing the World
like a ruff'd sheare of
silk tangl'd in miseries
and uncertaintyes, was re-
solved to weepe nature
to a pittie, (as he term'd
it) or at least to deplore
that which was never o-
therwise to be redrest.

Or

Or why should *Timon* merit so much censure, being but willing to ease himselfe and others from those disasters which he thought remediless, but by his own contrivance. Let Heathens who are enlightened only by the glimmering Tapour of carnall reason be excus'd such solocisme. Moles only contemplate Earth, the darke Lanthorne of whose speculations rather benight the soule then shine in a cleare residue. Let the dotting Atheist extoll his chance and fortune, holding those for numinies which are so far from giving
ing

ing a real being to any thing
that they exist themselves;
no otherwayes, but from
the erroneous conceits
of deluded soules. We
who are Christians, to
whom not only the Moon
of reason, but the greater
luminary of Religion is
present, may see through
all the obscure occur-
rences of inferiour events,
and view what a secret
golden Chain of provi-
dence, lincks those seem-
ingly confused transacti-
ons to an orderly compli-
ance with the will of
their Supream director.
Nor is there a lesse Har-
mony of contrivance in
the

the most jarring alterations, then in those most apparent.

'Tis true, we often have the dark side of the cloud, onely a benighted dispensation, yet the same power that commanded fire to direct the *Israelites*, maskt the cloud to *Pharaoh* and his hoast. The same Justice that sav'd the three Children in the furnace, destroy'd their intended Executioners. Time travells with the decrees of providence, and though to us the reckoning many seeme tedious ; yet a deliverance will come, not when we
the

the servants, but when the great Master of the worlds family pleases. I confesse, when I contemplate this lower Element of earth, and with the eyesight of a serious thought, behold the orderly uniformity of the whole; With what an unimitable perfection the grand Architect of nature hath finisht his works. I cannot but admiring, confesse there is a beauty of providence which 'tis the true *anima mundi*, and with *Ezekiels* vision acknowledge a wheele full of eyes, within a wheel an all-disposing hand that insensibly

sibly Governes all sublu-
nary affaires. He that
doth but consider what a
pleasing contradictori-
nesse; even in occurren-
ces dayly obvious, hap-
pening, and what conveni-
ences results from those
thwartings and disagree-
ments, cannot unlesse wil-
fully be in despair; but that
our present clouds of dis-
fensions shall cleare into
a glorious Sun-shine, our
troubles like mists being
chaste away by the raise
of truth and peace. If
you question this doctrine
as improbable, see in the
course of nature, things
equally incredible, and
yet

yet true. The day dyes into night, and yet reanimates the next morning. The Summer changes into Winter, when the earth packs up her shop of rarities, which the next Summer she appears with a fresh supply. All these, and many more are silent indexes to the book call'd providence. Look into your Watches, and there behold how the thwarting Wheelles which move seemingly in an opposite wilfulnesse, doe all jointly in this, conspire to move the Index so regularly, that the hour may be knowne. Or look into
the

the little World call'd man, and there contemplate what humors, passions, affections, like headstrong furies are at opposition, and yet like differing strings, they are all making the musick call'd life: and certainly if from such familiar experiments we have so cleare conviction, let us resolve to reape a lesse, and assent more. He onely that hath little faith had need have much sence.

'Tis not unbefitting a wise man the carriage of that fool, who ever taught when it rain'd, as thinking, and that rightly, that the
next

next which in course succeeded, must be fair weather. Whilst we are in this world soldiers (the Church militant) we must expect severall Alarums. Whilst Pilgrims vicissitudes of weather, whilst strangers contempts and injuries, 'tis no wonder if the dogs of this world barke at those they know not; yet as bladders to beare us up from sincking, amidst these boysterous surges, and as cordials to revive our drooping spirits amidst the faintings of this life we have this left us, that either we or our miseries are short liv'd, that the whole world is
but

but a game at Chess, the men move as the hand of providence pleases. To day a King, to morrow a Begger. To day a Queen, to morrow lesse then nothing. Or put case all things continue in the same station as at first plac't, yet the game being done, as the pieces are, all pell mel'd into the same bags, so are all mortalls without distinction into the grave.

Deaths couch, the grave hath no variety of stuffings, there is no distinctive heraldry with the dead, all their former honours and distinctions are buried

buried in as much obscurity as their ashes. Kings and their Subjects. Masters and their Slaves are now equally interr'd. 'Tis true, the covering of the one may be more rich and glorious then the others, yet certainly they have equally alike an easie lodging, nor is there any thing whereby to distinguish the little handfull of the Emperours ashes from the Beggars, unlesse it be in a matter as more subject to corruption.

In conclusion, since our Passe is made, and we are travelling home-ward, what need we feare the
D Beadles

Beadles of this World.
Since miseries are the prizes the best men draw in the Lottery of this age, let us not like the sencelesse dog bite the stone, but respect the hand that threw it. Knowing that 'tis Gods prerogative alone to make the conclusion contrary to the premises whose grand wheele of providence moves the lesser of all worldly Actions.

FINIS.



THose famous Lozenges or
Peſtorals that far exceed
Buckworths, or any other,
which are made by John Pier-
cy Gent. the first Author, are
good for the cure of these di-
seases following; viz. As Con-
sumption, Coughs of all sorts,
Aſtmaes, Ptisick, and all other
Diseases incident to the Lungs;
Colds new or old, Hoarsnesse,
Shortnesse of Breath, and stuffing
of the stomack. They are also
an Antidote against the Plague.
And for the conveniency of the
Buyer, I leave these Lozenges
to be sold at the places hereafter
mentioned, viz. by Mr. John
Bartlet at the Gilt Cup near
St. Austins Gate in St. Pauls
Church-

Church-yard ; and by Mrs. Sarah Bartlet at the Guilt Cup in Westminster Hall. And at Mr. John Clark at the signe of the Harrow in Bear-Binder-lane over against Wool-Church.

And at John Piercy his dwelling house in Crown-yard neare the Feathers Tavern without Bishops-Gate, where he is to be spoken with at any time.

